



## **Parental Attitude On Girl Child Education In Primary Schools In Atiba Local Government Area, Oyo State**

<sup>1</sup>Oyediran, Ayotunde Oyedele Ph.D & <sup>2</sup>Oyewole, James Gbemisoye

<sup>1</sup>Educational Psychology And Counselling  
Emmanuel Alayande College of Education, Oyo State, Nigeria

<sup>2</sup>Department of General Studies Education  
Emmanuel Alayande College of Education, Oyo State, Nigeria

### **ABSTRACT**

This study examined the parental attitude toward the training of Girl Child education and its academic performance in some selected primary in Atiba Local Government Area, Oyo State. It also looked at the extent to which culture, tradition and religious belief of parents affects female education in Atiba Local Government Area. In course of identifying the above factors, the researchers used questionnaire. The data was analyzed using percentages, from the analyzes, tradition, culture, religious, beliefs and socio-economic factor that work against the training of female children in Atiba Local Government. Based on the findings, the researchers recommended that sex discrimination should be avoided and equal education opportunity be given to both male and female children. The researcher also recommended that inauguration of male education programme should give impetus to both parties.

**Keywords:** Girl Child education,

### **INTRODUCTION**

The family is a fundamental biological and social group to which a child is born or to which he/she comes in to contact and learn his/her first language. This child depends on his/her parents for survival, feeding and clothing and medical care, social and moral growth. Parents on the other hand refer to the father or mother of a person.

Morrish (2011) opined that parents attitude help to condition their children's attitude. Ngwobia (2012) state that parents who known that obligation to their children will not provide them to be good citizen in the society. According to Musgrave (2009), their children are selected for educational success. Their own values in relation to education affect the behavior of their children. It is justifiable that the whips and caprices of parents and the relationship existing between the parents at home are crucial factors to developing a child's personality. Women as mother and wives cater for all those who are concerned in educational issues such as teachers and the learners. If the teachers as husband, sons and daughters are not taken care of properly by women, the work in school would not be successful. Though in informal education women/girl child do achieve the purpose of education before the formal education stage. For example, before formal education, many children developed good relationship with other children as well as develop moral and physically (Tuoyo, 2006). The formal school system just helps in enhancing these acquisitions which make it possible for the learners to contribute to life and development of the nation, be good citizens, adapt themselves to ever changing nature of society, develop broad minds and objectivity

and attain full development of their total personalities spiritually, mentally and academically. A parent who show complete disregard for education or any form of social advancement is bound to have some adverse effect upon his children's education progress.

In African society, most parents prefer male children to female ones. Ajaegbo (2008) noted that greater attention is given to the education economic and social upliftment or entrancement of the male child than the female child. Girls are generally relegated to the background. Male children are believed to inherit their father's kingdom and occupy sensitive positions in the family on the other hands; the female children are regarded as members of other families for the fact that they are married outside their own family to develop other family.

Awanbfor (2010) stated that women were restricted to forming and producing food, cooking the food they have labored to produce and serving the food to the lord and masters, the husband and the children. According to him, it is clear that in a relationship so simple but strictly defined and inverse regarded as this can be argued that the women deserve very little of no education. Underlying such argument is subtle deception and dangerous fallacy and should be dismissed as it is an ill wind that blows no one good.

The Nigerian women have had more than fair-share of the subtle wrath by being denied full access to education and their rightful place in contributing to national development. Oribhor (2000) it is common knowledge that from the little parent the big three grows. The girl child is the seed of woman hood and therefore any discussion of women education will not be complete and fair account without reference to the girl who is the one that metamorphose into a woman.

Beijing (2014) conference noted it all in its enunciation on strategic objective and actions. This implication is that society must come to term with and recognize the potential development. Every girl child is a potential mother of the national investment. Beginning from the stance that education is a fundamental human right and the girl is human, nothing should therefore stand on her way to better affordable and quality education. Consequently, the girl children who are the women of tomorrow should be given the opportunity to receive the education she is most capable.

Iyam (2013) said it is the educational imbalance that exists between the male child and the female child that has raised a lot of concern, therefore, fewer women to be found in responsible positions in government and non-government organization. This imbalance has further weakened the ability of women to complete with the formal sector which men regarded as theirs. The education of women is a natural right. The quality and access to education should thus, equally be non-discriminatory. For a very long time Africa and most part of the developing world, the education and training of woman have suffered considered neglect and damage and deprivation. Education and the process of training have been constantly reinforced to make counterpart and keeping the children.

Parental status refers to financial background of parents. Werts (2003) said that the parental influence on the child education is a force to be reckoned with. It is suggested that the status of parents can influence the children education directly or indirectly. Caplow (2006) believed that children inherit the education level of their parents and choose education within the range of acceptable social status. Werts (2007) said the students whose parents are of low social status maintain greater education status.

Marital status cannot be over emphasized in the emotional state of the students is of vital importance in his/her education. For the student to have a stable emotional disposition, depends on the kind of home he/she come from. Students from broken homes are often more maladjusted than those from stable homes. In a broken home, the students' lives effort with the father or mother and he/she is likely to miss either the paternal or maternal love. In most cases hostile or in different goes a long way to affect the child's education. Hanshurst and Lavine (2013), say "a single parent tends to have less time energy and material resources to support the child. Supporting this, Warino and McGrowan (2006) stated that parent's absence may be a major contributing factor to the child's education.

In the view of Steve (2000) female children should not be educated rather they should get married and produce children and lessen their father's responsibilities. In spite of the role and functions of women they were still a deprived group in the society. According to Ajaegbo (2000) they could not inherit land and had little or no place in the traditional political system. They were generally considered emotionally dependent on men. Men paid little or no attention to women education. According to Imeuetim (2009),

most couples prefer male children to female ones. Greater attention is given to the education, economic and social upliftment or enhancement of male child than female child. Girls are generally relegated to the background.

The educational level of parents is very important in that, some parents are graduates or more advanced in learning, while some are secondary school leavers even less than that. Some may have nothing to show educationally. Douglas (2013) noted that the well educational parents are likely to provide both financial and material support to ensure that it will be beneficial to them. This is due to the fact that parents who are educated know the value of education and such will assist their female children in every possible way.

### **Statement of the Problem**

In recent times it is shown and stressed on newspapers headline over the marginalization of women in the country. Many parents would not encourage their female children to be educated or take up carried in vocational trade. It is (2006) noted that the well educated parents are likely to provide financial and moral support to ensure that the child choose a career that will be beneficial to him/her. Many women have been denied education and employment in government due to cultural and traditional beliefs. Therefore, the researcher is interested in evaluating the effect of girl child education and academic performance in primary schools in Atiba Local Government Area, Oyo State.

### **Research Questions**

The study formulated the following questions to guide to:

1. What is the Attitude of Parent towards Training of their female Children?
2. To what extent does Culture and Tradition affect the Girl Child?
3. To what extent has Religious belief of parent affect the girl child?

### **METHODOLOGY**

This study is a descriptive research design using questionnaire to find out the parental attitude towards training of girl child education and academic performance in some selected primary schools in Atiba Local Government Area, Oyo State. Descriptive design according to Nwaenyi (2012) it involves this descriptive, recording analysis and interpretation of the present nature, composition of processes of phenomena. The population consists of parents from the communities in Oyo Town totaling two thousand people or more in Atiba Local Government Area, Oyo State. The research took sample of parents in eight selected communities. Simple random sampling techniques method was adopted for the selection of the communities involved in the study. In each case forty respondent, that is 200 in all were selected randomly so that the total number of respondents in the communities will enable the researcher to achieve his aim. The instrument used was questionnaire method which was administered by hand. It consists of two sections, section A deals with question on the following information age, sex, community, religion. While section B consists of the statements related to the research questions formulated on parental attitude towards the girl child education. Structured questionnaire was used. Data generated from respondents were collected and tally system was used to obtain the frequency of occurrence of the scores and the total occurrences were computed and analyzed using simple percentage. The data analysis in this chapter was done with the use of simple percentage calculation from the responses got from the respondents and the results were arranged in percentages so as to achieve the aim of the research work.

**RESULTS**

The data collected from the research question were scored and the analysis is presented in the table below:

**Research Question 1:** *What is the attitude of parents towards training of their female children varies among cultural beliefs?*

No of Respondents Presentation	Response of the Respondents		Percentage (%)
	Yes	No	
200	40	-	45
200	-	70	35
200	40	-	20
Total			100

From the table 1 above, cultural belief contributed to the attitude of parents towards training of their female children. This resulted to 65% of the sample size while 35% of the respondents disagreed with the assertion.

**Research Question II:** *To what extent does the variation of attitude of parents differ from different cultural group?*

No of Respondents Presentation	Response of the Respondents		Percentage (%)
	Yes	No	
200	100	-	50
200		30	15
200	70	-	35
Total			100

From the above table, it has been discovered that 85% (percent) of the respondents opined that most parents attitude differ from one culture group to the other. While 15% disagreed to the opinion.

**Research Question III:** *To what extent does culture and tradition affect the girl child?*

No of Respondents Presentation	Response of the Respondents		Percentage (%)
	Yes	No	
200	100		50
200	-	60	30
200	40		20
Total			100

From the above table, it has been discovered that 70% (percent) of the respondents accepted that girls are discriminated than boys of both have the same qualification for employment. While 30% disagreed.

**Research Question IV:** *To what extent has religious belief of parent affect the girl child?*

No of Respondents Presentation	Response of the Respondents		Percentage (%)
	Yes	No	
200	70	-	35
200	-	80	40
200	50	-	25
Total			100

From table four above, 60% of the respondents agreed that religious believe of parents contributes towards training of their female children. While 40% of the sample population rejected the opinion, since the majority of the respondents agreed with the motion of hypothesis was therefore accepted.

## DISCUSSION OF FINDINGS

The researcher reveals important data concerning the parental attitude towards the training of girl child education and academic performance in Atiba Local Government Area, hence the researchers came up with these findings.

From table one, it was seen that cultural belief contributed to be attitude of parents towards training of their female children, 65% of the sample agreed with the statement. While 35% of the respondents disagreed. This result corroborate with the assertion of Imeuetim (2009) who stressed that most couples prefer male children than the female counterpart which always resulted in given attention to the male child than the female ones.

From table two, it was discovered that 85% of the respondents agreed that most parent's attitude differ from one culture group to the other, while 15% disagreed to the opinion. This result is in line with Clark (2005) who stressed that there is great differences in cultural background of the children. Hence, the cultural background of the parents affect their children educationally and socially.

From table three above, we were considering the extent in which culture and tradition affect the girl child. It was discovered that 70% of the respondents accepted that girls are discriminated upon the boy even when both sexes have same qualification, while 30% disagreed. This result is supported by Douglas (2013) who stressed that sex play an important role as people progress educationally which gives male child priority over the female child.

Table four looked at the extent to which religious belief of parents affects the girl child, we also discover that 60% of the respondents agreed that religious belief of parents contributes towards training of female children. While 40% rejected the opinion so since the majority of the respondent agreed with the motion the hypothesis was therefore accepted. This result is supported by Ajoegbo (2001) that religious/cultural belief of the parents have a lot to do with the training of the female child in Africa in general.

## CONCLUSION

Discrimination as a concept as old as time itself, it is a natural phenomenon so it is difficulty and sometimes improper to totally eradicate it in society. But effects should be geared to minimize and abridge it adverse effect in society in order to achieve harmonious co-existence. Every society on the earth imbibes this conception whatever it does either in the family cycle, the village cycle of the state cycle. It is assumed to a friction that gives impetus to action to achieve a purpose. It also gives a challenge to those discriminated against. There are five factors militating against the female children compulsory education. Though, the fourth factor is particularly partly attributed to both the parents and the daughters themselves.

The traditional Cum-cultural factor maintains the parents prerogative is divine, no culture or tradition can survive if it is automatically affected by social exchange. The parents are likely to send their daughters to schools. It such ideas did not infringe the laid down traditions and custom of the society. The religious factor (Traditional Christian and Muslim) is upholding spiritual attainment and moral values for the survival of the society. The doctrine of religious is un-questionable to be believer it will continue as long as society exists.

The society will not tolerate the violation of its established beliefs and the word of God as prophesized by the Holy prophet and elders by sending the female children of the believers to schools. It is religious that caters for the children are moral and spiritual uplifted. The socio-economic factors concern the social and the economic steward of the people. The social economic factor is variable. It is subject to change depending on the moment of the society (either positive or negative) whether the people of Nigeria will have low or high socio-economic depends solely on the present administration.

The prevailing economic sector or situation will determine whether the parents could afford to send their daughter to school or not. The prestigious factors is ascribable to the whim and caprices of the parents and the daughters alike. Both of them have lukewarm attitude for the acquisition of formal education. Some of the parents prefer their daughter becoming mother that to pursue education through few of them would want their daughter to achieve both motherhood and attainment of academic goals simultaneously. The daughters derive joy to have change their status in life from sprinter hood to motherhood than to relatively

postpone that unique status to pursue academy. They are complacent because they are fulfilled the natural assignment. The discriminatory perspective based on sex indicates the society is selective in employing labour into the workforce. Male are more regarded than female. Women employment is taken by some employees as supplementary to their marital and household management it is also evident that self employment by women is profitable than civil services.

### RECOMMENDATIONS

1. The mass education and new consciousness will refine our personal beliefs and traditional system which are barriers to social progress. We should encourage the education of the women in all its ramifications in Nigeria as a country is going through a tough period, like other countries in African continent. We need people both males and females who can lead to tumultuous ship to the safety. And probably, if we induce the training of our daughters, they could display their ingenuity to partake and calm the trouble sea.
2. It is most fortunate nowadays that the gap and the spirit of social inequality in sexism is tremendously narrowed down. As at now throughout the globe (and Nigeria is among the nations on the globe) education of learning which were deprived of them during the ninetieth century.
3. Lloyd (2010) remarked that in modern sector of the economy men and women can occupy similar post in the adding or administrative work and the scarcity of educated women may result in a promotion rate more rapidly than that of their husbands.
4. Nigeria is growing rapidly let this new century to be century that will transform Nigeria like the advanced nations which already have been transformed socially economically and politically.
5. Although the study does not prevent to be conclusive in its evidence it is however necessary to bring to limelight factual observation which the researcher apprehended during his fieldwork.

### REFERENCES

- African Encyclopedia (2003). Oxford University Press.
- Ajibola B. Daily Times, August 6, 2020. Page 7-24
- Bryan (2000). The marriage and family experience, west publishing Co.St. Paul New York.
- Clark, S. A. (2002). A child care in the family, New York academic Press.
- Douglas, R. (2013). The home and the school, London. Magibbon and Knes
- Davis, B. F. (2004). The management of learning. London McGraw-Hill Book Company Ltd.
- Edward, W. B. (2005). Scribner magazine
- Egbule, F. (2010). Principles and practice of Guidance and Counselling. Nigeria Dolapotry Publishers.
- Erickson, E. H. (2000). Identify youth and crisis. New York Norton.
- Hackman, I. (2004). Counseling and Guidance Summary view London.
- Haughburts, B. (2000). Society and education. Britain Allyn and Bacon Ltd.
- Hammer, B. (2003). ETS identifies factors affecting student achievement. Washington D.C.
- Kasomo, D. (2009). The factors militating against the education of girl: A case study in Kenya  
International Journal of Sociology and Anthropology vol. 1 (7) 116-123.
- National Concord March 6, 1997.
- National Concord, August 6, p. 3 Anthony Ogugo (1991) Sex Determination.
- Okoye (2012). Nigeria education at crossroads, Onitsha, hybrid Ltd.
- Peretomode, U. F. (2007). Education law: Principles cases and materials in schools, Owerri. International University Press Ltd.
- UNESCO, (2012). Strategy for the Acceleration of Girl's education in Nigeria. Federal Republic of Nigeria, Abuja.
- United Nations Children Education Fund (UNICEF), (2007). Information Sheet on Girls Education project. Nigeria Country Office, Abuja.